2:Shryock H-4, 5 (no date) 1931 AF 14 Central China AF 14

site, but when such a place is sold, the images or tablets are carried to another temple. Most of these places are in a sad state of disrepair, but there are signs of better times coming, and there are a number of temples which have recently been repaired or redecorated. Many have schools connected with them, where a general primary education is given by underpaid teachers of the old style, but so far as I know the schools of Buddhist temples, taught by monks, are for neophytes and are strictly religious.

Twelve names are used for temples in the Huailing Hsien Chih. An analysis of them is given in Appendix 1. The numbers are as follows : An, 40 temples ; Tsi, 38 ; Miao, 21 ; Tzi, 9 ; T'an, 4 ; Kung, 4 ; Tien, 2 ; T'a, 2 ; Ch'an Ling, 2; Koh, 1; Tao Yuen, 1 ; Kuan, 1. However, such statistics are not of much value, for the names are often interchangeable. Of the four more commonly used names, Miao, which is the generic term, is usually translated as temple, Tsi or Tsi T'an as ancestral temple, Tzi as monastery, and An as nunnery. But these terms are very misleading. A nunnery is nearly always called An, but some An have monks instead of nuns. An ancestral temple is always called Tsi, but many Tsi are not devoted to ancestors. Miao may be applied to almost any religious building. A Tzi is always a monastery, but some monasteries are not called Tzi. Of the remaining words, T'an means an altar, Tien a hall used for religious purposes, T'a is the name for a pagoda, Ch'an Ling is a literary name used by Buddhists in preference to Tzi at times, and Koh, Kung, Kuan and Tao Yuen seem to be Taoist terms. Tzi and An almost always indicate Buddhism. However, Richard in his Calendar of the Gods, says that nine words, Tzi, An, Miao, Yuen, T'an, the word for hall not altar, Kung, Koh and Tien, may be applied to Buddhist temples. He gives the number of principal Buddhist temples in Anhui as forty-one. While the word principal is vague, the impression is certainly erroneous, for there are more than that number of large temples at the holy mountain of Chiu Hua Shan alone. His estimate is based on a book called the Tsan Hsioh Chih Ching, published in 1826, which obviously is not of much value today. The *Encyclopedia Sinica* (Temples), says that Kuan and Kung are Taoist names. It also gives two Sanscrit expressions

2:Shryock H-4, 5 (no date)1931 AF14 Central China AF14

reproduced with Chinese characters, Lan Jo and Tsen Chia Lan Lin, but these do not occur in Anking. It is interesting that Richard gives only two temples to the province of Kiang Si, which is the stronghold of Taoism. The word T'an, used by the Christians for their churches, does not occur in the Huailing Hsien Chih applied to temples.

A Chinese temple must not be thought of as a kind of church, standing in the midst of a group of people who look upon it as their religious home. These temples are not built for worship by large bodies of people at one time. The number of worshippers at a service is very small, except at the large Buddhist monasteries, where there are a hundred or so monks, and I have never seen a temple which could accomodate a good sized congregation in its main hall. The idea is Hebrew rather than Greek or Christian ; there are courtyards in which the multitude may wait while the priests sacrifice before the shrine within. And it must be remembered that a Chinese does not belong to a temple and regularly attend worship there, as a Christian belongs to his parish church, for there is nothing in the Three Religions corresponding to the Christian congregation.

It is true that there appear to be exceptions to this rule, but they are not really so. Members of a trade gild hold their meetings before an altar and bow to the image or tablet upon it, but the meeting place is not necessarily considered a temple. All the members of a clan have a share in the family temple, but they never meet there for worship in a body. There is nothing in Chinese worship like the singing of hymns, the joining in prayer or in offerings, which can be seen regularly in any Christian church, where everyone present takes part in the service. Another western feature lacking is the sermon, for while Buddhists occasionally hold services for the purpose of enlightening the laity, what they say or read is mainly unintelligible to their hearers because of the strange vocabulary, filled with technical terms and Sanscrit transliterations. Anyone may go to a temple and sacrifice on his own account, but the services are shared in only by the priests.

The institution of the middle-man, so common in Chinese business and social life, appears in religion as well. A man hires monks to say masses for